The Bombay Guardian.

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WEEKLY REVIEW.

—*We have often seen Falkland Road Hall* crowded, but never saw it so packed as it was last Monday evening. Prayer was offered by Colonel Van Heytheysen; some remarks were made by Rev. Mr. Row, and Miss Swain, who has just returned from America on her way to N. India, gave some account of the way in which the Lord had led her to come to India in the first instance, and of the way in which her work in Bareilly had been developed. She had taught school in Canandaigua, New York, for seven years, and nothing was then further from her thought than that she might come to India. She found enough to occupy her among the children and among the poor. But at the close of this period it was impressed upon her that the Lord had some other work for her to do, but what it was she knew not. She gave herself to prayer that the Lord's will might be clearly revealed to her. She received a letter from a dying lady, a friend of hers, a lady physician, suggesting that she should seek to fit herself for such work as her friend was obliged to resign. Though at first staggered not a *little by the thought of spending years in the study of medicine, she was at length* brought to see that it was the will of the Lord, and a way was opened for the prosecution of these studies. She spent four years in medical study, and during the last year she was led to offer herself to the Lord to serve him in any part of the world, Japan, China or India or elsewhere. She came out to India 10 years ago and was stationed at Bareilly. The audience listened with rapt attention to the account given of the way in which she came into contact with the women of that place, winning the confidence of those to whom she was permitted to minister, by her devotion to their welfare. We wish we could follow her through all the interesting details given of her work among the zenanas, but cannot attempt it. She spoke of the surprise manifested sometimes when she would spend the night in nursing some sick one, it being a mystery to them how she could take such an absorbing interest in them; and they were told by her that the love of Christ constrained her. She felt the need of some house in which to receive sick persons brought to her from the country and needing continuous treatment, and she began to pray the Lord to give her the means of meeting this need. On one occasion she received permission to visit the Raja of Rampore, at a little distance from Bareilly. It happened to be a fast-day when the guests arrived; they were accommodated, but asked to wait till next day for an interview. Miss Swain spent much of the day in prayer. The next day they saw the Raja. He received them most kindly and was very much interested in Miss Swain's account of the work in which she was engaged, and perceiving the need there was of a house for the reception of patients, he said that he would give her a house that belonged to him near Bareilly, and forty acres of ground. This was indeed exceeding abundantly above what she had asked of the Lord, for she had thought of *one acre* on which to erect the needed buildings. The house was not such as she required; but when Christians in America heard of the liberality of this Hindoo prince, they readily furnished the money that was needed for the proposed erections, so that Miss Swain had eventually the satisfaction of seeing her plans fully carried out. The ground was let out, and the rental went far to defray the expenses of the dispensary, and during the latter part of Miss Swain's residence in Bareilly, the work became self-supporting. It should be mentioned that the rich Natives whose families were medically attended by Miss Swain, preferred to pay for this attendance, and in this way there was a considerable income to defray the expense of medicines and Native helpers. With regard to the results of this six years' labour. One result was the failure of Miss Swain's health, necessitating her return to America. Another result was *one* clear case of conversion. Another,—hundreds, aye *thousands have heard the story of Christ's* love, and have seen his love exemplified in persistent efforts for their good. The seed has been sown, the harvest is yet to be gathered. Miss Swain said in conclusion that she believed in sowing the seed beside all waters, and that she expected an abundant harvest in the Lord's time.

—Mrs. Amanda Smith also took part in the meeting to which we have referred. Now that we have heard this person, we can better understand the reports that have reached us from time to time, of the spiritual power that accompanies her singing and speaking. She is African in colour and by descent, American by birth, and is a striking example of what grace can accomplish for those who have not enjoyed such ed' c.tional advantages as others have. In 1873 we published in our columns a letter giving an account of a camp-meeting at Ocean Grove, and in this letter is the following notice of Mrs. Smith:

> There were many eloquent speeches made, hymns of praise sung, but the greatest of all was an address given by Amanda Smith, a coloured woman. I should like to have everybody see her, for she is one taught of the Lord —so wonderful is her simplicity, so great her instructive powers, so deep and rich her experience, that the learned heads (and there were many of them there) would stand still (awed it would seem by her presence) and be taught. Her face is saintly, her voice has all the femmine sweetness and masculine strength in it, and her simple declaration that the "Blood of Jesus Christ cleanseth" sounded out far and wide as she invited every hungry, weary soul, every sinner—Universalist, Spiritualist, every class—to bathe in the fountain and be clean.
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> She sings the gospel with great pathos, throwing her whole heart into the words, and is yet true to herself as a child of nature. In her the characteristic is not lost in the conventional. She told us on Monday, something of the way in which God had brought her to the knowledge of the fulness there is in Christ for the believer, and also of the way in which she had been led abroad to England and to India. Account for it as we may, almost every one that hears her, wishes to hear her again and again, and almost every one that does so testifies that he has received a new impulse in the direction of the higher life.

—A writer in the *Indian Church Gazette* suggests a new interpretation of I Cor. XI. 10, which is rendered in our version thus: "For this cause should the woman have power on the head, because of the angels." He would render the last phrase: "because of their spirits." In Acts XII. 15 he finds the expression "It is his angel" used in the sense of "It is his spirit." He thus explains his meaning:

> And now your readers will ask what do I mean *because of their spirits?* To this I answer because of the equal dignity to their spirits in the sight of God, for "in Christ there is neither *male nor female*," Gal. iii. 28, that is, the sacrifice of Christ has not only rescued man from death, but also woman from bondage.
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> The passage will then translate thus—"For this cause, because of their spirits, ought the woman to have power in reference to her husband"—that is, she ought not to be in that abject state of subjection in which women generally were at that period; she ought to have her share of honour and authority as well as her husband: in some things she should have authority even with reference to or in the case of her husband herself.
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> The Jews were accustomed to designate the apparition of a deceased person by the word *spirit*, or by the word *angel*. But this use of the word seems to us not to justify the rendering here proposed. It is very unnatural, and the idea of the apostle, if such as this correspondent supposes, would have been unequivocally expressed by another word. The word *aggelos* means simply *messenger*. In the Septuagint we find it commonly used where in the English we have *messenger*. For instance the persons sent by David to take the wife of Uriah, are called *aggeloi*. 2 Sam. XI. 4. By the word *power* in the passage, is usually understood in this connection something on the head indicating that the female is under subjection, that she is in the power of another, *i. e.* a husband or father. Paul, knowing the state of manners in Corinth, was well aware that there were rich men who employed others to find out for them handsome women to whom they could make illicit overtures, and as the assemblies of the Christians were free, the apostle thought it desirable that the women should be veiled, and an indication thus given to strangers that they were protected.

—Some remarks of Rev. M. L. Banerji, in his "True Christ" are declared by the

Indian Mirror to be unwarranted.

"We are seriously told that Babu Keshub Chunder Sen, in his lecture on Christ, preached the doctrines of pantheism and transmigration; Why, this is something quite new to us. Can Mr. Bannerji quote any passage in which the word transmigration is used? And as regards pantheism, does not the context prove that the word has a sense totally distinct from that in ordinary use? Any intelligent reader would be at no pains to find it out."

The words of Baboo Keshub Chunder Sen that seemed to Mr. Barnerji to warrant the charge brought, were these: "In Christ you see true Pantheism; the basis of early Hindooism is Pantheism. You, my countrymen, cannot help accepting Christ in the spirit of your national scriptures."

—We earnestly hope that the gentlemen who are engeged in the revision of the New Testament, will see their way to change the translation of the baptismal formula, so that instead of "baptizing them *in the name* of the Father and of the Son and of the Holy Ghost," it shall read "baptizing them *unto the name* &c. We are convinced that this is the true rendering of *eis* followed by an accusative, in this connection. The expression "in the name of," in the sense of "by the authority of" or "as commissioned by," is often used in the Bible, in the Old Testament and in the new, especially the latter, and is always in the Greek *en to onomati*. "I am come in my Father's name," John v. 43; "the works that I do in my Father's name," x. 25; "in the name of of Jesus Christ, rise up and walk," Acts iii. 6; "he preached boldly in the name of Jesus," ix. 27; "do all in the name of the Lord Jesus," Col. iii. 17. In all these we ha ve the preposition *en* with the dative following. And so in all the passages of the New Testament and the Septuagint where the expression occurs in the sense we have mentioned. In the Septuagint see Micah iv. 5, (we will walk in the name of the Lord our God), Ezra v. 1, Ps. xx. 5. It is then obvious that if it had been designed to convey the meaning "in the name of," the words would naturally have been *en to onomati*. But in all the passages where baptism is mentioned, followed by "the name," we have *eis* with the accusative, except where the verb is in the passive form, and there we have *epi*. And we would therefore render Acts viii. 16, "they were baptized unto the name of the Lord Jesus." The authorized version of Acts iii 3-5 is as follows: "*Unto* what then were ye baptized? They said, *Unto* John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe *on* him who should come after, that is, *on* Christ Jesus. When they heard this, they were baptized *in* the name of the Lord Jesus." We have italicized the words by which *eis* is rendered in the above passage. Rom vi. 3: "As many as were baptized *into* Jesus Christ were baptized *into* his death. Therefore we are buried with him by baptism *into* death." 1 Cor. I. 13-15: "Were ye baptized *in* the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized *in* my own name." In all these five places the italicized words stand for *eis* in the original. 1 Cor. x. 2: "and were all baptized *to* Moses in the cloud." xii. 13: "for by one Spirit are we all baptized *into* one body." Gal. III. 27: "as many as have been baptized *into* Christ, have put on Christ." In these three places the original preposition is *eis*. The lexicon tells us that the preposition *eis* has the fundamental idea of motion in it. On the whole it seems to us most clear that the baptismal formula should be "unto the name."

—We are indebted to a friend for the opportunity of reading Farrar's new work, "The Life and Work of St. Paul." We notice at the outset that Dr. Farrar "wholly disagrees with those who have made it their favourite thesis to maintain for St. Paul the early acquisition of an advanced Hellenic taste."

"His sytle is that of a man who wrote in a peculiar and provincial Greek, but thought in Syriac; and his dialectical method is purely Rabbinic. Nothing can be more certain than that 'a Pharise of Pharisees,' even though his boyhood were spent in heathen Tarsus, would not have been allowed to read any but the sweetest and soundest portions of Greek letters, if even these. But who that has read St. Paul can believe that he had ever studied Homer or Eschylus or Sophocles? Had Paul been a reader of Aristotle, would he have argued in the sytle which he adopts in the Epistles to the Galatains and the Romans? Had he been a reader of Plato would the 15th chapter of the first epistle to the Corinthians have carried in it not the most remotely faint allusion to the splendid guesses of the Phaedo? Nothing can be more clear than that he had never been subjected to a classic training."

We have much abbreviated Canon Farrar's argument. The opinion advanced by him is very different from that which is commonly entertained. We have seen enlogies of the apostle to the Gentiles in which his profound acquaintance with all Greek culture was a conspicuous item. There is a little work entitled "Paul, the Christian's Pattern," like its author, quite unknown to Canon Farrar, in which a similar opinion to his is expressed. Here is an extract:

"It is thought by some that Paul was a man of high culture. That he was well acquainted with those things which the devout Jews of his time thought important, there can be no doubt; but we do not find any evidence that he was deeply versed in what the Greeks called culture. The mere fact that he avails himself of one or two sentences of Greek poets which had become popular, and might be heard from any fellow-traveller, proves nothing. Nor do we think that the diction and style of his epistles prove that he had given special attention to Greek models." p. 40.

—We have been much grieved to hear of the death of Capt. Geo. W. Robinson, I. N, Supdt. of Marine in Bombay and afterwards in Calcutta. He died at Brighton, Eng. on the 6th of last month, after a long and very trying illness. Captain Robinson was for many years a resident of Bombay, and has always been held in very high esteem for his interest in all Christian work, and his manly confession of Christ as his Leader and Saviour.

—It appears that there are a good many people in Poona, who are willing to have it known that they would prefer the rule even of Bulwant Wassoodeva to that which now exists in Western India. They gathered in large numbers to cheer him as he left the station. With the *Times of India* we can but express our astonishment that he should have been removed with such publicity.—Bulwunt means to appeal, it is said.

—We would invite attention to the letter of the Secretary of the Young Men's Christian Association. Also to that from the Rev. Buchanan Blake.

United States Letter.

C. P. Hard.

The Camp-meeting season has been a very successful one. These gatherings have been more numerous than ever before—,more largely attended, and some of them more spiritual. At our (Genesee) Conference camp-meeting August 20-29, eight preachers were present; several editors of our church papers preached; but Mrs. Maggie Van Cott, who preached several times, conducted the prayer meetings, and persuaded many to come forward to seek salvation. She has been a revivalist for many years, has great dramatic power, wonderful influence over hearts to lead to seriousness or to joy, exhaustless strength in a large body, and is much used by the Lord. Thousands have been converted under her ministry. We engaged her services for this charge.

Wife has returned this hour from the county meeting of the Woman's Christian Temperance Union of which she is a vice president by virtue of being president of the Union in this village. A hundred women came from other points to Lodus. Good work was done. The women speak and toil zealously. There is over the country a rising demand that the women be allowed also to vote annually on the one question of the sale or prohibition of liquor in the locality. Woman suffers most by the liquor trade. It is a subject in which she has a right to have a voice. It will, we believe, be given her. Then every state will go for prohibition. Our memories of the ruin wrought by liquor in India are such that we pray God to help you in the temperance work. Oh that every missionary would adopt Paul's rule and put away what, though it even might be right to him if alone, places a block in the way over which his neighbor stumbles. The voice of the "*Guardian*" *cheers the Lord's laborers along this* line. Pray for us in our great war against liquor. Two weeks ago wife organized here a Woman's Foreign Missionary Society. Ten denominations in America have these Societies, the Lutherans have one now. That of the Methodist Church has enrolled about 70,000 women, each geving two cents a week.

As to Senator Conkling's case no actual sin can be proven, nor need be believed. A.B. Cornell is nominated by the Republicans for Governor of New York. The Republicans have elected the Governor in California, and the congressmen. The Kearneyites have probably elected Kalloch mayor of San Francisco. Many Englishmen are emigrating to this country. We welcome them as our brothers. We hear of relatives blest in the revival in Rangoon, New missionaries start Oct. 1st (9th) for South India.

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SATURDAY, NOVEMBER 15, 1879.

THE NEW COVENANT.

"They shall all know me from the least of them unto the greatest of them, saith the Lord." Jer. xxxi. 34. We are apt to suppose the meaning of this to be that all mankind shall be made acquainted with the Lord. Such a truth appears to be distinctly set forth in other paasages; but this particular promise is limited in its scope. If we look at the context, we shall see that it is so. The subject of this prophecy is the new covenant. "I will make a new covenant with the house of Israel and with the house of Judah, Not according to the covenant that I made with their fathers when I brought

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them out of the house of Egypt. This shall be the covenant that I shall make with the house of Israel; after those days I will put my laws in their hearts, and will be their God, and they shall be my people. And they shall teach no man any more his brother, saying, Know the Lord, for all shall know me from the least to the greatest." The promise is to those with whom the covenant is made, and only to them. The New Covenant is the New Testament. The Epistle to the Hebrews furnishes us with an inspired warrant for this application. This very passage is quoted in the 8th chapter of that epistle, and is referred to in the 9th. Christ is declared to be the Mediator of this new Covenant. "He is the Mediator of the New Testament (Covenant) that by means of death for the redemption of the transgressions that were under the first Testament, they who are called might receive the promise of eternal inheritance." The sacred writer points out the passing away of the old, and the introduction of the new, through Christ, and makes it as clear as any thing can be that the covenant has relation to all those who truly believe on the Lord Jesus. Likewise in the 12th chapter the sacred writer expresses in a different way the same transition from the old to the new covenant, thus: Ye are not come unto the mount which might be touched &c.; but ye are come unto Mount Sion,—and to Jesus, the Mediator of the new covenant, and to the blood of sprinkling" &c. The promise then corresponds to that in Joel; under the present dispensation, there is a covenant made between God in Christ and each individual who believes on him; the covenant on the part of the believer is to the effect that he will cease from his own works as a ground of reliance and give up all trust grounded on any supposed ability of his own to set himself right with God, and will know of no way to God but through Him who shed his blood for him, and who ever lives to intercede for him. And God, on his part, covenants to forgive him freely for the sake of Christ and to give him the Holy Spirit to dwell in him. Led by the Spirit, the believer feels his habitual reliance on Christ not only for acceptance with God but also for the power to depart from all iniquity. Now there are thousands of Christians in all our churches, who suppose that they have a true faith in Christ, but who are to this day under the old covenant, and have not availed themselves of the glorious spiritual blessings purchased for them by the Mediator of the new Covenant. They are unconsciously under the covenant of works. They of course always pray in the name of Christ, and recognize him as the only saviour, but they have no conception of the salvation that he has wrought out for them Perhaps we could not illustrate this matter better than by referring to the experience of Charlotte Elizabeth. Some time after her marriage, but while still young, she became very religious, and, spending much time in prayer, she thought she was making God her debtor to a large amount. One day, when she kneeled down to pray, the strangest alarms took hold of her spirit; God appeared to her as a God of glorious power and of inapproachable majesty, and she found herself unable to pray. The holiness of God seemed to pour contempt on any thing she could say in the way of prayer. All her fine prayers departed from her. She was without a throne of grace. Often, she relates, after kneeling a long time, I have laid my face upon my arms and wept bitterly because I could not, dared not, pray. She began to examine herself rigonrously as to the reason why she was so alarmed at the thought of God. What was she to do? "To reform myself, certainly," she thought, "and become obedient to the whole law." She made a little book, wrote down a list of offences, and made a black dot opposite each sin she found herself committing. Soon her book became a mass of black dots. As fast as she examined herself, she found transgressions and failures. To find them was not to get rid of them. She could do the first, but not the other. More than ever alarmed, she threw the book into the fire, and sank into an abyss of gloomy despair. She dared not read the Bible because it condemned her. In the presence of God's perfect law, she was overwhelmed with a consciousness of sinfulness and present helplessness, and she remained without hope. One morning, lying on the sofa, possessed with the gloomiest forebodings, books were brought to her, which had been sent by a friend, in the hope they might cheer her a little. She took up one of them mechanically, and found it to be an account of a young man, and it discribed his experience as death drew nigh to him. She was arrested by the strong expressions of self-condemnation, and his acknowledgement of having deserved nothing at the Lord's hand, but eternal death. "Poor fellow," she exclaimed; "he was like me. How dreadful his end must have been. I will see what he said at last, when just on the verge of the bottomless pit" She read on, and found him gloryfying God that though he was so guilty and so vile, there was One able to save to the uttermost, who had borne his sins, satisfied divine justice for him, and opened the gates of heaven for him. The bo k dropped from her hands and she cried, "Oh, what is this? This is what I want. This would save me. Who did this for him? Jesus Christ, certainly, and it must be written in the New Testament." She then tried to jump up, to reach her Bible, but the emotions of her mind overpowered her and she sank back. "I clasped my hands over my eyes," said she, "and then the blessed effects of having even a literal knowledge of the Scriptures, were apparent. Memory brought before me, as the Holy Ghost directed, not here and there a detached text, but whole chapters as they had been committed to its safe keeping. The veil was removed, and Christ, as the sum and substance of every thing, shone out upon me, just as he is set forth in the Gospel. My soul basked in the clear, calm, holy light that streamed into it through God's word. I left like a person long enclosed in a dark dungeon, the walls of which had now fallen down; and I looked around on a landscape of calm and glorious beauty. ——I at once saw that Christ could save every body. Thus I argued: Jesus Christ came into the world to save sinners. I am a sinner. I want to be saved. He will save me. There is no presumption in taking God at his word. Not to do so is very impertinent. I did it and I was happy." During a period of 30 years, from this time till her death, her life was a steady and constant exemplification of the power of grace. She laboured faithfully and well in the cause of truth and righteousness, serving her generation with her powerful pen.

Now all are not led in the same way. Few are favoured with such a revelation of the holiness and majesty of God as she was, and thus many fail to reach the point of self-despair, but go on instead in a round of self-examination, resolutions, striving, weeping, fearing and hoping, trusting on the whole, that their tears and efforts will be remembered before God, and count for righteousness, when God's books shall be opened. They are in the old dispensation, under the old covenant, and Christ might as well not have died, so far as they are concerned. We have no part or lot in the new covenant, until we see that even if we could from this time on, do the very utmost demanded of us by the law of God, it would not lift us a tenth of an inch from the level of the curse. But let us embrace the new covenant, and the Spirit of God will so come down upon us that we shall feel that the help given is equal to the utmost extent of our need.

INTERNATIONAL BIBLE STUDY.

November 23rd, 1879. Philippians II. 1-30.

"FULFIL ye my joy." The apostle was in prison at Rome hundreds of miles away from Philippi, and it was years since he had seen them, and yet it was necessary for his happiness that they should love one another and cleave to one another. He had heard of a misunderstanding between two women of the church, Euodias and Syntiche, and he begs of the whole church that they would fulfil his joy, and make him quite happy by ceasing from all such differences. He says to them, "have you consolation in Christ, comfort in his love? is the Spirit of God with each one and with each one's brother? has your debt of ten thousand talents been discharged, the accumulated sins of your lifetime forgiven, and yet do you have difficulty to forgive one another the paltry hundred pence? Have you no debt to your brother which is greatly short of liquidation, no undischarged debt of love? Christ has invested him with a claim upon you that entitles him to expect from you not merely that you will share with him your last shilling, but be willing to lay down your life for him. How then do you think the Master will regard this alienation that has sprung up in your heart toward your brother?

"Nothing through strife or vain-glory." Let there not be in the church of Christ any unhallowed desire to outshine others, but as much thankfulness for the graces or gifts bestowed upon others as for those bestowed upon yourself. Learn to regard the blessings bestowed on others as in an important sense bestowed upon you, for ye are members one of another; if one member be honoured, all the members rejoice with it, says the Apostle elsewhere. Let each esteem other better than himself. Does this appear to us an inaccessible summit of Christian attainment? that will show that we have been learning in some other school than that of Christ; we have mistaken the school of the church for that of Christ. If we learn of Christ, we shall learn so much evil about ourselves, that it will not be difficult for us to esteem others more highly than ourselves. The difficulty is that we look every man on his own things, instead of on the things of others. The habit of thinking so much about ourselves has followed us into the

church of Christ; only, instead of looking at ourselves to see how much there is that the world will admire, we look at ourselves to see how much there is that the church will admire. Does the Spirit of God lead us in this? Nay, verily, the Spirit of God leads us to look to Christ, and to be concerned for our brother for whom Christ died. "Let this mind be in you which was in Christ." This is the grand thing. Looking to Christ we are changed into the same image, and as that is the image of love, our hearts immediately go out after others. Looking to Christ, we see the odiousness of pride and ambition and self-preference, and the beauty of humility, and coveting earnestly these best gifts, we obtain them. In the passage that follows we see the stupendous descent made by Christ, his abdication of the highest throne, his renunciation of the service and companionship of angels, his condescension, not to take one of the higher places of earth but one of the humblest, his identification of himself with those who were as much looked down upon in Judea as the coloured people of America were formerly, and are still to some extent. One that could heal the diseases of men by a touch, could of course have the doors of the lordliest mansions thrown open to him, if he had manifested the least disposition to enter them. His abnegation of the honours and glories of this world was not merely once for all, but was renewed all the way along his ministry. Lordship was his at any moment that he would consent to fall in to some extent with the Jewish ideas about the Messiah. He was engaged in throwing up a highway of holiness that his people might walk unerringly upon, in ages to come.

"Thought it not robbery to make himself equal with God." As in the fifth chapter of John, where he claims the attributes and authority of God; in doing so He was conscious that so far from assuming anything that did not belong to him, the glory of God was manifested in him. That nothing was further from his thoughts than such assumption appears from the fact that he was careful to speak of the limitations of his humanity, saying 'I can of mine own self do nothing.' Not only did he abdicate the throne of God for our sakes, but he returned to the glory of heaven for our sakes. He would have us follow him to the cross that we might follow him to the place of highest exaltation.

"That at the name of Jesus every knee should bow." That all creatures should recognize his supremacy, by offering all their powers for the accomplishment of his will. "And every tongue confess." Are you confessing the Lord Jesus with your tongue, acknowledging that through him you have found forgiveness of sins, and that you find in him, day by day, deliverance from sin, victory over temptation? "Much more in my absence." The church is too prone to rely upon the presence of some gifted servant of the Lord for quickening and an uplift heavenward. The truth of God is with them and the Spirit of God is with them, and the throne of grace is open to them.

"With fear and trembling." It well becomes the Christian to have the greatest possible fear of not complying with the indications of the Spirit of God, for these indications are the steps whereby he is led in the path of life. But this is simply the perception of the precipices that flank the pathway. He feels the necessity of keeping his eyes well open that he may not even approach these precipices. This watchfulness becomes the very law of his being, and he wends his way without distressing anxiety. The law of the Spirit of God in Christ: this expression teaches that the reign of the Spirit becomes a law like that which guides the planets in their orbits.

"For it is God who worketh in you." That is, when you thus work out your own salvation. It is not that God works first and then you work; it is one work with two agents. Your will is acquiescent with that of God, and thus becomes the will of God.

REMINISCENCES. XLIV.

We are still among the notes kept by Homunculus in 1842. There are copious extracts, with remarks, from Börne's Criticisms, Goethe's Theater and Deutsche Literatur, Bayle, Dumas, Gautier, Soulié, Carlyle, Bulwer, Heine, Bacon &c. &c., with occasional outbreaks of poetry when somebody happened to be looked at through the medium of the imagination. The greater part of all this we leave undisturbed in the pages where it has lain so long.

Bulwer's Zanoni. "As with my youth so with Mejnour's age, he will tell you that life to him is but a power to examine; and not till he has exhausted all the marvels which the Creator has sown on earth, would he desire new habitations for the renewed spirit to explore." [I must confess that I am an idolatrous believer in the beneficent destinies of man on this earth. I believe that the highest uses of things are yet undiscovered, the proper utility of all nature's products comparatively unknown. When it is considered that by accident or the experiments of ages, the wondrous powers of *paltry herbs are ever and anon* brought to light, and that the multitude of species from which we derive no benefit, or an insignificant and equivocal good, is like that of the stars; that even the superficies of the earth is indifferently known, its embosomed treasures scarcely conjectured, that if a few marvellous effects have been obtained, from combination of particular virtues in plants or the elements, they must be but the forerunners of an eternal inexhaustible succession of effects more wonderful; that even if man's faculties remain the same, the most extended knowledge, the profoundest wisdom of an individual of the present age, may by the means of this ever-keener, ever faciliated insight into the secrets of nature, be, in some future, within the scope of the weakest intellect; when these things are considered, does it not seem that man is destined to make his own heaven? I will not believe that earth can ever behold the annihilation of evil. This is to be deemed an eternal necessity; necessary to the good as reverberation to sound, reflection to light. Absence of evil implies the ignorance of good. But though it be not extinguished, it may cease to be the triumphant antagonist of the better part of humanity. It may be made to spend its malevolence on itself, like a captive demon; and the sight of its misery teach virtue to know itself to be happiness. Supposing that this orb is yet to endure some myriads of years, what are we that now dwell upon it but the infants of time? and shall we lift our eyes and our aspirations already to other spheres and forget the glorious futurities of our own? No, if I am to be born again, let it be in successive earthly lives; let me grow with earth; and be myself the minister of my own excellence, and construct myself the mount of Paradise; for I am yet to know that man deserves any other than such as he can himself work out.]

"Resolve is the first success." [I have had my full share of these first successes.]

The most successful tempter is he who aiming no shaft at virtue, exhibiting no scorn for goodness, is solely engrossed by the endeavour to beautify and elevate Vice.

I cannot consider Bulwer a man of genius. He is often brilliant, rarely does he give evidence of a profundity that results from inward research, though sometimes he seems profound with the thoughts of others. He is more keenly susceptible to the wonderful than to the genuinely beautiful. His egotism is never concealed, and the superficial disdain for the generality which in my own foolish youth I believed to be a necessary concomitant of genius, but which I now gladly recognize to be a proof of its absence, is too apparent in his writings to win him my entire sympathies. It is the constant and unconcealed assumption of the highest intellectuality, which ever disposes me to shrine him in an inferior niche in my estimation. How different, how much more pleasing the modest tone of Carlyle's enthusiasm, adoring genius as something apart from and above himself, not as something sought and found within himself.

The genius that we allow to be smothered within us by the unprofitable knowledge that we acquire in common life, and which is forgotten for that knowledge, is like the lamp which lay ignored under the vessels of baser metal in the closet of Alladin, and which, when brought to light again, began by converting those utensils to precious ore.

Read with intense delight Goethe's Helena, and at the same time Carlyle's critique on it and occasional translations. What a creature? I feel the same passionate desire to see and obtain her which actuted Faust to have her re-created. This dramatic personification begets in me the identical effect which of all statues the Venus Callypige alone could induce, in the Museo Borbonico.

I fancy that mankind are held in restraint by the fear, 1st of opinion; 2nd, of the laws; 3rd, of self-reproach; 4th, of heaven. After much consideration this is the order in which I conceive *these restraints from evil-doing to rank.*

Carlyle, "Heine is another of the proofs which minds like his are from time to time sent hither to give, that the man is not the product of his circumstances, but that, in a far higher degree, the circumstances are the product of the man." With what intensity did I cherish some seven years ago, this belief! how fervently and wholly cling to it. What gloomy years followed the moment when I doubted it. Years of bitterness made more bitter by reluctance to yield to this doubt altogether and surrender myself to circumstances, with eyes opened to the fallacy of my youthful creed. Yes, the proof that I never entirely resigned faith in the power of the human will, is the periodical return of this inward strife and self inflicted torment. But the material constitution of man may be even more hostile to successful battle than the external circumstances themselves. 'But Will that is worthy of the name should quell even this obstacle.

It is not the real, visible, describable evils of Want, Loss, Disappointment, which weary perseverance and cripple our right energies; these only and truly beget that fate-defying sentiment which animated and strengthended Heine in his resolution to ascend. It is the invisible enemies of lassitude, indifference, sneering resignation beneath the mask of philosophy, and a forced conviction of the mutability of human things and the possible contingency of outward helps; in fine, the cowardly resolution to keep within the walls and let circumstances weary themselves out and raise the blockade. But the very uniformity of life and its environments should teach us not to count too surely on any change except what the mind itself may effect. It is a source of grateful feeling in me that I have shaken off in a great measure that indifference and pseudo-philosophy which for a season made me look on the world with disdain, and I now cherish the conviction that man has no idea of a heaven which is not constructed from the fragments of beauty which

besprinkle his mundane path, and that it is his voluntary blindness which makes him step ignorantly over the most of these. My patience is not now that of lassitude but of energy; it is founded on the consciousness that we must first know what kinds of powers we have and how best to use them, before we enter upon the life of action. I feel however, that we must not wait too long in meditation on this problem, but consent to be taught by the disappointments that arise from unsuccessful though not unprofitable endeavour.

SLIPPERY PLACES.

It was Sydney Smith who said in his quaint style that if he saw his brother Bobus walking into a ditch he would not tell him of his danger. As a matter of worldly policy this is a very easy and pleasant course to follow, but the ugly Cain-mark can be traced on the forehead of every one who disclaims to be his brother's keeper. In practice the reviewer has been known to abandon the theory.

To compare great things with small the writer knows that, in dealing with the subject of this paper, many may not like it. There is however no want of justification for a statement of the case. What might be expected is the *fe fo fum* of the hectoring critics.

Lovers of the drama are entitled to have and hold their convictions, on rendered reasons, and so are their not unfriendly neighbours, who simply claim to exercise the common right of private judgment in such matters and to be true to the instinct of self-preservation. That man was no fool who believed that the most canting kind of cant is the cant about cant. This is apparent in the case of individuals who take up morals in the intervals of their leisure or laziness.

The class to be now addressed more especially is the 'religiously irresolute' and not the 'religiously indifferent.' It would be beginning at the wrong end to enlist the attention of the absolutely careless. What these want is what all poor mortals need; some real sense of personal demerit before an Almighty Being; some true conception of the eternal issues of the future in view of the irreversible record of sin and unfaithfulness in the past; an abandonment of self-confidence, which is the initial step to humble dependence upon God our Saviour. What they need is an awakened conscience. When men do not think on their knees they do not think at all, is no new expression of opinion. It is one that can be emphasized.

It is very much to be regretted indeed that the sympathies of friends have to be forfeited and the displeasure of foes incurred when higher interests demand that the truth should be stated.

The fact has not been lost sight of that man is also a social being; that the social element is a strong one running like a gulf current in all communities, high, low rich and poor. To ignore this lower, albeit proper and organic instinct, is to perpetuate a serious mistake. The social life of all communities must be cared for, controlled and directed, by generous Christian hands, to high purposes. It is quite possible to push what is called the puritanical spirit to an extreme so as to land us in what looks uncommonly like asceticism or pharisaism. Whenever and wherever this point is reached it is time for those who sit in the seat of the scornful, loudly and justly to complain.

The modern theatre is the out growth of degenerate times. Set the average theatre of to-day after the model of the Acropolis and we shall have some guarantee for good, although there is something questionable even about the extra high place assigned to Euripedes, Æschylus and Sophocles. But so long as numerous stranded lives point to the modern Acropolis as the rock on which they split, such an institution and its associations are regarded as dangerous; at least by those who have not an overweening degree of fatal self-confidence; who while they pray to be kept from temptation, consistently avoid the paths that 'slope the way' to ruin; who desire not to lose the substance for the shadow, for, in their own circles, they are by no means strangers to æsthetical, social or spiritual joys. These are the persons the writer would be guided by.

Moreover what are we to think when a stage-manager, after an experience of more than thirty years in connection with one of the most celebrated London theatres, thus writes, after his deliverance from the glamour of fustian and finery:—"who could be a stage-manager, even for a year, without speedily getting rid of many, if not all, of those illusions inseparably associated by the uninitiated with theatrical life? For me those realms of dazzling light, so bombasticaly alluded to in the play bills, are nothing more than an artistic combination of gas, colored fire, and Dutch metal; those resplendant houris, whose pirouettes and graceful movements charm the spectator, are nothing in my eyes but a parcel of haggard, painted women, earning scarcely enough to keep body and soul together. I have seen the low comedian whose very name the public connected with all that was droll and humorous, seated in one of the wings weeping bitterly, having just received intelligence of a sad domeatic occurrence, and five minutes after I have seen him convulsing the audience with his strange contortions and witty repartees. Indeed, life behind the scenes, when divested of its tinselled and bedizened exterior, is so different from what it pretends to be, that the looker-on is inoculated with a sort of disbelief in every day occurrences and almost imagines that every one is acting some part which effectually conceals his or her true character and line of life. Many are the strange occurrences, and many are the heartrending incidents that I have witnessed in the course of my professional duties."

Then the impersonations of character that are common enough do not accord with Holy Writ. Deut: xxii.—5. This means very much to those of course who take the Bible as the rule of the road through life; whose principles, were they but assimilated by the domestic and national life, would transfigure all society through and through. That the theatre is the guardian of public morals is sometimes asserted. Here is Byron's view on the point. "Managers, unless they aspire to be martyrs, must *follow* and not *lead* the public taste." Dr. Johnson said and truly, more than a hundred years ago, 'The stage but echoes back the public voice.' Does any one suppose that the classic Kemble 'would have' introduced *horses* and *Madame Saqui*, if the state of the exchequer had not given him a broad hint that something eccentric was necessary to prop up high legitimacy?

Time was when a Euripedes could be found to tell the audience that he was on the stage to instruct and not to be instructed; when the Stagirite would banter, in mild irony, an Agathon; when a Solon waxed indignant at the coarseness of a Thespis; when a Queen of Syracuse inflicted punishment for an indelicate jest; whenever a Macready or Charles Kean were prepared, with the besom of reform, to clear the play-house. Nevertheless the general conventional character of the theatre and its environment, is what it has been. Virtue has been caricatured and talent starved when box, pit and gallery are charmed with the manners of a pantaloon.

Respectable people go to the theatre. This must be admitted. Some of them are Dives; some are exact counterparts of the careless Gallio; some are perfectly steady men of business with the fatal fault of neglecting to give a due measure of their time and attention to the things that concern the 'life beyond life;' they go on toiling and straining and bridging the way to Tophet; others are *sans* reproach in these respects but their example has always been damaging to the young and the weak who foolishly wait the progress of the revolving years to get a knowledge of good and evil by a hard, dear-bought experience. The last class attend but seldom, and are unlike the habitual playgoers who break their rest at night and in the day are concerned about hygienic rules and peptic precepts.

W. A. E. B.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Sir,—I have often felt a desire to send you an account of my conversion but through fear of being misunderstood I suppressed it as often as it arose. However one day very recently, whilst reading your valuable papers on "Is Christianity of God?" I received a fresh impulse to submit this statement with a prayerful hope that it may be of some help to others who are truly anxious for reconciliation with God.

When I was about 11 years of age my uncle brought me to Bombay to be placed in an English school. Shortly after my arrival I was admitted into the Robert Money Institution where I began the rudiments of the English language. At this time naturally enough I did not know that there was any other religion except the one in which I had been brought up. And firmly believing that salvation was obtainable only through the merits and mediation of idols, devils, and even of those who were considered incarnations of devils, I fully believed not only in these things but in a number of other degrading superstitions in which so many of my countrymen vainly trust. As this was a mission school I had, as a matter of course, to read and study the Bible. I took a certain amount of interest in the scriptures but this was more with the view of gaining a prize than from any love of the book or any belief that it was a Divine revelation.

One day when our Principal told us that the Bible was a Divine revelation and that the Hindoo Shastras were not, I felt so angry that I tore out some of the leaves of the Bible which I had in my hand. The Principal took great interest in me and often found opportunities of pointing me to Jesus, and again and again warned me of the danger of delay in deciding to be on the Lord's side. After some years I began to study Paley's Evidence in addition to the Bible. I, like nearly all who leave mission schools after a course of study, left the school with a certain amount of knowledge of Christianity and with a respect for the sincerity and earnestness of my Christian teachers but with no real faith in the religion which then seemed to my crude and youthful mind a figment of the imagination and a monstrous absurdity.

After some years' study, my uncle obtained for me a situation in the Custom House. Although thus cut off from former Christian influences, yet I had by this time learned to appreciate the Bible which I often read with some other religious books. Some one has said.—"Truth will not let error alone." I can vouch for the truth of this saying from my own experience for I was irresistibly led to be interested in matters pertaining to religion. The various publications of the Tract Society to which I used to subscribe had taught me that there are numerous other religions and that each claimed to be divine, but I never could admit that all the various religions are the inspirations of one and the same God. For I thought it contrary to reason to suppose that a God who is universally admitted as a being of infinite truth and holiness and one who is no respecter of persons but equally loves his creatures, could give for the guidance of his children different revelations so diametrically opposed to one another. Nothing could be more preposterous and damaging to God's credit than this. At such a juncture my great concern was to find out which of these religions was inspired by God. I read several works,

consulted men who were both for and against Christianity, and stealthily attended the prayer meetings which used to be held in a neighbour's house. I also once or twice attended Sabbath services conducted by a Baptist Minister in Grant Buildings and very often listened on my way home from Office to your open air preaching opposite to the Tract Depôt.

I often came home impressed with serious thoughts and as often asked myself the question why of all people should these Christians alone be so prominent in commending their religion to others, even to their assailants, patiently enduring taunts and jeers, unsupported by authority and without any earthly advantage. And I was not ignorant of the fact that of all the other systems of religion, Christianity alone was held in ridicule by the Godless class every where under the sun. These were arguments in favor of Christianity, but I wished to look at the other side of the question without being biased for the advantage of one or for the disadvantage of the other, and yet not wishing to spend much time in the perusal of books on religion and being unable to read them in their original languages, the thought struck me that the most profitable course would be to confine my enquiry to the question whether God had ever given a revelation. Seeing the necessity of inspiration from the fact that even well cultured minds are at variance as to the most acceptable mode of worshipping God without a revelation from himself, I next enquired which of the various religions might have had its origin from God? I did not think Hindooism had, because any religion claiming God as its founder must be beneficial to the whole world whereas Hindooism seemingly ignores the people of other religions. Her promise of salvation is only extended to the Hindoos. This may also be said of Parseeism &c. except Mahomedanism which on the bare ground of its universality may seem to a superficial enquirer to be of God. But look at it from a critical point of view and it will by no means stand the test. But unlike these systems Christianity proclaims salvation to the uttermost, to all poor or rich, European or Ethiopian, bond or free, without money and without price, exacting nothing from them but love to God, faith in Christ, and love to their fellow-men. In what other system of religion will you find these invitations and promises? "Come unto me all ye that labor and are heavy laden and I will give you rest." "Whosoever will, let him come." "Him that cometh unto me I will in no wise cast out." I further find from the published reports and church records that wherever Christianity was introduced it effected a most wonderful change for the better. For example in Madagascar which once so fiercely persecuted its converts, to say nothing of the change throughout the present civilized countries of Europe, and for the accomplishment of such results the propagators of the Christian faith appealed not to the State or to the blood-stained sword of the prophet of Mecca, but simply rested on the power of the word of God alone. Reflecting on these and similar other points I was constrained to exclaim in the language of the poet, that,—

"If we trace the globe around
And search from Britain to Japan
There shall be no religion found
So just to God, so safe for man."

God alone knows how intensely I had longed to become a Christian but unfortunately it is not so easy a matter for any of us to renounce the faith of our fathers and to embrace another. The wrench from all the ties of kindred and of race is so great that few can conceive it; in fact we have to carry into effect the scriptural injunction to forsake father, mother, brothers, sisters and homes and lands and friends. My youthful and self-indulgent nature would not let me renounce these privileges. Added to this I must refer to another obstacle viz: that studied indifference, disrespect, and distrust with which native Christians are treated irrespective of their social standing.

Although I soon got over these misgivings, realizing that I was a free agent and therefore responsible individually for every sin of omission and commission, as in the case of our first parents who endeavoured in vain to justify their transgressions by imputing blame to one another, yet I became careless and heedless to matters pertaining to God. I felt that life was all before me and that there was plenty of time to think of religion.

But one day upon reading the parables of the Ten Virgins and the Rich man and Lazarus, some perplexing throughts forcibly suggested themselves. Will the door of paradise be shut against me? Upon which side of the gulf shall I be found? I sought no information from my Christian friends; belonging as they did to different denominations, I was afraid I should only be directed to different roads, and thus become confused, without advancing. I privately continued to read the Bible, the Pilgrim's Progress, Doddridge's Rise and Progress of Religion, Philosophy of the plan of salvation, Mr. Baba's Angel of Death, Pike's Early Piety and James' Anxious Enquirer: and prayed to God to clear up my understanding by revealing the truth, and to give me the inclination to embrace it wherever it may be found. I thank God that in time He, in his providence, brought me in contact with the Rev. W. Taylor. Hearing of the great good which had resulted from his labours here and elsewhere and his presentation of the truth being so singularly clear and lucid, I attended nearly all his preaching services. I was once most powerfully moved by his address on the "sinfulness of sin." I attended the same place (old Stranger's Home, Small Colaba) the following night. He spoke on the danger of procrastination—the Rev. Mr. Sheshadri also took part. After a heart-stiring appeal Mr. Taylor sang "Sinners turn, why will ye die?" when he came to the words;—

"Will ye let Him die in vain
"Crucify your Lord again?"

I yielded and deliberately counting the cost, indicated my desire to follow Jesus. That night however passed without my feeling any better, but on the contrary feeling apprehensive of evil consequences. I kept clear of Mr. Taylor and his influences for some time until Mrs. Raitt asked me to attend a "Love Feast," which I did out of curiosity, having never witnessed one before. Here as elsewhere Mr. Taylor spoke with great power and acceptance. Several renewed their covenant and two were baptized on the spot.

At the close, the excellent Christian lady above referred to spoke to me very seriously somewhat after this manner. "You grieve me very much because you don't count yourself worthy to be saved." I said I was young and that there was plenty of time before me, to which she replied. "If you go on at this rate you will not live to know where you will spend your eternity." The word *eternity* completely broke me down. And as I stood lingering at the door way, some of the passages Mr. Taylor made use of in his address, kept crossing my mind such as—"To-day if you will hear his voice, harden not your heart" "Thou fool, this night thy soul shall be required of thee" "Seek ye first the Kingdom of God and his righteousness and all these things shall be added to you." "Man's life doth not consist in the abundance of the things which he possesseth." "Boast not thyself of to-morrow." "The Spirit of God will not always strive." By this time Mr. Taylor also came near and spoke to me more pointedly. I felt I could not hold out any longer. So I asked to be prayed for. Messrs. Shaw, Morris, and Christian prayed with great unction. My conflicts were beyond expression. I felt as if my mother and sister were earnestly pleading with me to reconsider the step I was about to take. But thanks to God the thought came into my mind that these were Satan's whisperings to distract and discourage me on the way. I urged that I might be baptized that very night and the ceremony was accordingly gone through about 10 p. m., on the 1st of July 1872—and glory be to God, I became conscious of being accepted of God through Him who died for me. Though I have suffered much I have never repented of my choice. For I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day; not only so, but I also know that there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day, and not to me only, but to all who love his appearing.

T. C.

Dear Sir,—At the risk of being considered either captious or hypercritical I write these few lines.

It appears to me that there is food for grave reflection afforded, when such means as the Tea and concert given last Friday (7th) in the Town Hall, are made use of by a Christian Society, with a view to raise funds for philanthropic purposes.

Let me be clear. I have nothing to say against Tea-meetings and Song services. On the contrary I approve of them. I love the Master's work and wish God-speed to every lawful means employed for the extension of His cause. What I do deprecate however is the unholy alliance sometimes formed in these social gatherings, with the world.

Last Friday's concert, given under the auspices of the Y. M. C. A., was doubtless, in the eyes of many, a real success. The musical entertainment was all that could be desired judging from the rounds of applause that greeted each piece. Still one could not help feeling that there was a flaw somewhere—not in the singing, not in the addresses, but in the fact that a body of people professedly Christian, and taking an active part in Christian work, had allied themselves with a worldly element and thus placed themselves in a false position.

I read in the Word of God, of one who was King of Judah and feared the Lord, but who in an evil hour "joined himself with Ahaziah King of Israel who did wickedly, to make ships to go to Tarshish."

What was the result of this unholy alliance? "Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works, and the ships were broken that they were not able to go to Tarshish."

Is there not warning ear for us? Is the Lord's hand shortened, is His ear heavy, that Christian people instead of depending upon Him to whom belong both the silver and the gold, should turn to questionable, yea unlawful means? Jehoshaphat had his ships broken; they never saw Tarshish. And can we expect success to crown our undertakings, be they ever so philanthropic, when our conduct so closely resembles Jehoshaphat's?

It is high time that Christians saw this truth clearly. We are prepared to denounce most vehemently such forms of worldliness as Theatres, Balls, Horse-races &c. and connection with them, and yet we do not see any positive harm in introducing a decidedly worldly element into a sacred concert, merely for the sake of effect, or that it may take and induce people to be generous-minded.

Not only do these compromises cripple the influence of God's people, but they also place them in a pitiable plight. What can be more pitiable than to see servants of Jehovah demeaning themselves and the Lord who bought them, by stooping to God-dishonouring alliances with the world.

VISITOR.

THE "TWO SPHERES" EXPANDED INTO ONE.

Dear Sir,—It would appear that in the opinion of some, Science has its own sphere altogether apart from and independent of Religion.—Or in other words that the orbit of the one is

far removed from that of the other. So that there can be no contact with each other, unless one or the other rushes lawlessly from its proper sphere, and impertinently interferes or clashes with its distant sister orb.

A somewhat similar view is entertained by those who teach us, that the *political* and the *religious* worlds should ever be kept widely separated from each other. And also by those who advocate a perpetual divorce beteen *education* and religion. It happens moreover that the propounders of these views are—though most inconsistently I think—among the warmest supporters of Religious Newspapers and Reviews in which the secular and the religious elements are huddled up in cosy juxtaposition, promiscuously blended. Against all such views I emphatically protest and I maintain that the glorious Author of all true science and religion, having inseparably joined these fair twin sisters together, no man can, without presumption and impiety, proclaim a divorce between them. Religion is the guardian angel of Science; and Science is the guide and pioneer of Religion. In all their exploits they are designed to accompany each other. In their widest excursions, loftiest flights, profoundest researches, and richest discoveries, they are natural allies, bosom friends, and inseparable companions. A loving couple, a smiling pair, a radiant duality. They are the blissfully blended heritage of mankind at large. United, they shed a benign influence on all who court their company. Disjoined, they bewilder the mind and freeze the soul. Science without Religion withers beneath the curse of infidelity and materialism—Religion without science clothes herself with the gloomy pall of fanaticism and superstition. On the other hand, Religion leads Science to contemplate with reverential awe the profound mystery of Redeeming Love; and Science conducts Religion through creation's wildest range, to gather gems for the Mediatorial Diadem. And in this lovely aspect they present themselves to the world. Their home is heaven, their temporary abode is with erring sinful man,—the universe is their sphere,—infinity is their pathway,—everything is the object of their scrutiny—and eternity is their life time. "What God hath joined together, let not man put asunder."

J. P.

Mussoorie.

DEAR SIR,—Would you kindly permit me to make known through your columns that I have above fifty Collecting Cards available for friends in Bombay or the Mofussil who will undertake to collect subscriptions towards the Building Fund of the Young Men's Christian Association.

Each card has mounted on it a neat photograph of the proposed Hall and Coffee Room. There are about twenty two lines for the names of subscribers, and a little effort might enable the Collectors to collect a hundred rupees each. Of course no limit is fixed.

Collectors are wanted at the large towns up country and at sea-ports. Lady friends would make very efficient collectors, and their help would be highly appreciated.

The Building, as has been announced already, is to provide for the young men of Bombay a Hall for meetings, a Reading Room, and a Coffee Bar. The needs of the sailors visiting the port have been considered, and it is intended to provide for them and the soldiers in the neighbourhood, a suitable place of resort.

For the information of those interested I would mention that the proposed Hall is to be built on a site, given by Government to the Association free of rent, opposite the Sailor's Home, on the corner of ground formed by the Junction of the Colaba Tram and Woodhouse Bridge Roads. The Hall is estimated to cost Rs. 17,000.

Amounts towards this object may be remitted to the National Bank, Bombay, the Agent of which has kindly consented to open an account for the purpose, or to F. L. Sedgwick Esquire, Honorary Treasurer of the Building Fund, Young Men's Christian Association, Bombay.

Yours truly
J. N. Hawkins
Hony. Secy.,
Y. M. C. A.

Bombay 8. 11. 79.

P.S. I should have mentioned that His Excellency Sir Richard Temple is deeply interested in the project and the recent successful social meeting and Concert in the Town Hall was held under his patronage.

Proposed Temperance Hotel.

MY DEAR SIR,—In order that our friends who promised to take shares in the proposed Temperance Hotel or Coffee House may not think that the scheme has fallen through, I have thought it desirable to make a short statement through your columns.

Two reasons have occasioned delay.

(1.) The difficulty of choosing an eligible site.

(2.) And the effort of the Y. M. C. A. to build a similar hall. We wished every success to this latter effort, and are glad to see that a considerable amount of money has already been raised for the object in view. The association having chosen as their site land granted by government on the Apollo Bunder, it seems better to choose our site at some distance, and the new Prince's Dock has suggested itself as a most suitable place. The Port Trust has land to let at a moderate ground rent, and I have been in communication with the Secretary of the Port Trust in regard to this matter. Further M. Morris C. E. has in hand plans, which I hope may be ready shortly. With regard to the amount of shares taken up, I may mention that without any special effort between Rs. 3000 and Rs. 4000 have been promised. To make a good start about Rs. 3000 more would be requisite. Probably the new Dock will be opened about the end of this year, and it would be well to begin our undertaking as soon as the Dock opens. I shall be happy to receive further promises of shares from those who are interested.

I am Yours truly,
Buchanan Blake.

NOTICES.

A SERIES of Special Services will be held (D.V.) at Falkland Road Hall commencing from to-morrow and continning during the week. Mrs. Amanda Smith will sing and deliver addresses at these services, which will be held on Sunday at 8 a. m. and 6 p. m. and on week days at 7 a. m. and 7.30 p. m. The Sankey Hymns will be used at these Meetings.

Rev. W. B. Osborn is expected to preach at Dean Lane Hall, Fort, to-morrow at 11 a. m. and 6 p. m.

RECEIVED from Mrs. L. 10 Rs. towards the support of three orphan children of the late Mr. H.

Further contributions will be thankfully received.

Received for M. E. Church, Grant Rord, from Mrs. B. Rs. 5.

Epitome of News.

SATURDAY, NOVEMBER 8.

—*Times of India*; Cabul: The Ameer's troops in Turkistan have mutinied and reached Bamian, three days from here. It is believed they will surrender their arms and return home quietly.

—*Bombay Gazette*; Poona: Wasudeo Bulwunt Phadke and nine accomplices were convicted and sentenced to-day. This being known to be the last day of the trial, the mass of spectators was very great, intense excitement prevailed, and the Court room was closely packed from an early hour. All the vakils for the defence were absent except Mr. Xavier. The judge, Mr. Newnham, summed up the case for an hour, starting with the diary and autobiography. He showed how completely the intentions and proceedings of Wasudeo, as stated in them, were corroborated by oral evidence. The defence was characterised to be absurd and utter trash. The main part of the diary and autobiography were perfectly clear and lucid, and showed no symptom of deranged mind. After consultation for two hours, the jury unanimously found Wasudeo and nine others guilty of all the charges. Four prisoners were acquitted. Wasudeo was sentenced to transportation for life; the others to ten years' transportation.

MONDAY, NOVEMBER 10.

—Two fanatical outrages, one of them fatal to a private of the 15th Sikhs, are reported fram Kandahar.

—The Kaiser-i-Hind, which grounded in Lake Tismah, has been successfully floated off after unloading her cargo.

—According to the *Indian Daily News*, private letters from Australia report that the Sydney Exhibition has been a failure. The hotels are said to be without visitors and the theatres to be empty.

—Dr. E. Bonavia says that legions of white ants may be kept off by the proper application of a little aloe juice, obtained from Agave Americana.

—The telegraph line from Tchikislar across the Persian frontier to Astrabad, Sharad, Teheran, and Tabris has been finished. The Russian officers at Teheran can now, as the Berlin correspondent of the *Times* remarks, send messages to St. Petersburg in their own tongue.

TUESDAY, NOVEMBER 11.

—*Times of India*: "Immediately Mr. Damant was murdered at the neighbouring village of Konoma, the Konoma Nagas, flushed with success, marched upon his head-quarters at Kohima, and were joined by thousands of their tribesmen. The little garrison then consisted of Lieutenant Reid and a small detachment of the 43rd Regiment, Mr. Chorley, of the Police, with his wife and his children, Mr. Hinde, of the Police, and Mrs. Damant, who, with all the terrible affliction that had just fallen upon her, had now to go through the miseries and privations of a siege. At the most there were only 150 men whose loyalty could be depended upon in a hostile village of 1,200 houses, while they were in addition completely hemmed in by a horde of ruffians whose taste for the blood had just been whetted by the murder of some seventy of our men, for it now seems that only eleven of Mr. Damant's guards have escaped.

Colonel Johnstone, the Political Agent of Manipur, one of the loyal districts, started off at the head of fifty regulars, fifty police, and 2,000 tribesmen, in whom confidence could be placed. By extraordinary energy he arrived at Kohima on the afternoon of the 27th October. He was only just in time. The Nagas were besieging in regular form by steady advances behind regular entrenchments, and were making preparations for firing the stockade. He found the garrison reduced to the last extremity after a noble defence of thirteen days."

"The southern section of the Western Rajputana State Railway—from Ahmedabad to Palanpur—is to be opened for passenger and goods traffic next Saturday, and the remaining part to Mount Abu in a couple of months. Mount Abu should be a pleasant change next hot season for Bombay hill-goers."

Two of the murderers of Major Macdonald, who was killed near Fort Abazai in 1873, have been captured by Mr. Merk at Daka in the Khyber.

—A telegram from Chittagong says that a storm-wave nine feet high swept Mokeshkhal Island and "hundreds of human lives and cattle" are said to have been destroyed. The Commissioner has started for the island.

ASIATIC SOCIETY MUMBAI

—Kurrachee Elopement case. The trial of Arthur Hollier and Agnes Mortimer took place befor the Court of Sessions last week. Hollier was sentenced to four months' rigorous imprisonment and a fine of Rs. 100, or, in default, to one month's additional imprisonment. The woman was discharged.

—Dacoities in the Poona Collectorate still continue.

—*Bombay Gazette*; Cabool: Evidence is forthcoming that the bodies of the European members of the Embassy were dragged through the city; and that the statements concerning their burial are gross falsehoods.

—The *Pioneer's* correspondent mentions the extraordinary circumstance that Yakub Khan ordered the execution of Abdul Karim, a powerful Kohistani chief, who was friendly to the English, because he was a witness of all the incidents connected with the massacre of the Embassy.

Wednesday, November 12.

—We (*Rangoon Review*) are informed that an extra burst of barbarity and bloodshed showed itself in the palace after the departure from Mandalay of our representative and the closing of the Residency. Among the victims who have fallen since that time is the sister-in-law of the Hpoungwoon, the favourite *Woon* of the king. The female was lately nurse to the young son of the king—the newly nominated *Ain-shaymin*.

—The China papers record the death, on the 5th instant, of the Right Reverend William Armstrong Russell, D.D., Bishop in North China. Dr. Russell was born in 1821, graduated at Trinity College, Dublin, and sailed for China in 1847. In 1872 he was consecrated Bishop in Westminster Abbey. The late Bishop was an indefatigable missionary and a diligent translator. The greater part of the New Testament and portions of the Old, as the well as the Book of Common prayer, were rendered by him into colloquial Chinese of the Chekiang province.

—Sir Garnet Wolseley, in reply to a letter addressed to him by Bishop Sbhrender, says:—

"Missionaries have now the same position as to them in Zululand that they occupied when that country was one large kingdom under a despotic monarch. Whatever rights and privileges they possessed under former kings they possess now under the chiefs, and and whatever powers those kings had of preventing missionaries from entering or settling, or even teaching, in Zululand are still possessed by the independent chiefs as regards their own immediate territories. The position of missionaries as regards Zululand remains now what it was formerly, with this exception, that whereas formerly the missionary had to deal with an arbitrary and despotic monarch possessing a large and powerful army, the missionary wishing to settle in any particular district has now to deal with the chief of that district, who has no longer an army at his back, who has solemnly promised to rule justly, not to take human life without trial, &c, &c, and whose actions will always be under the surveillance of the British Resident. Amongst the thirteen chiefs it is possible there may at first be some in whom the native dislike to missionaries may be so strong that they will object to having missionaries in their districts; but it is almost certain that many of them will raise no objections on the subject."

—*Bombay Gazette*: Intense excitement prevailed among the native inhabitants of Poona during the trial of Wassudeo Bulwunt. Throughout the proceedings not only was the court itself crowded, but the adjoining grounds and roads were thronged with people, and the prisoner himself was always loudly cheered on being removed to his prison. In short, there is no disguising the fact that in the city of Poona the dacoiting Brahmin has excited the admiration and sympathy of the people, and even the city press, we observe, while discreetly deprecating such enterprises as those which Wassudeo attempted to carry through, and while singing a well timed song in praise of the British *raj* and the blessings it confers on the people, winds up with such panegyrics as follows:—"We curse Wassudeo, the "leader of dacoits, as being *one* of the causes of "untold misery to hundreds of his fellow countrymen; yet we cannot but hold in grateful "recollection and honour the memory of Wassudeo, the patriot, who sacrificed himself and "all his fine prospects in a mad and suicidal "project."

—At Peshawur on the 4th instant, Lieutenant Drummond, of the 25th Borderers, committed suicide by shooting himself through the heart.

—The *Kaiser-i-Hind*, with our next mails, left Suez yesterday at noon, and may be expected Saturday of next week.

—*Bombay Gazette*: Mr. Cutler's ice works are now completed and in full working order, enabling him to offer his ice from to day at ¼ of an anna per lb. This brings the article within reach of all.

Overland Mail, Oct. 24: Amongst the deaths recorded this week are:—Lady Lubbock; Lieut.-Gen. H. Milne; Major-Gen. T. H. Chamberlain; Lieut-Col. T. Harries; Bishop Chapman; and Herr von Bulow.

A telegram states that three well-known professors have resigned their posts in the St. Petersburg University, in consequence of the restrictive measures adopted by the authorities against the students.

The floods in Spain, arising from the heavy rainfalls, have resulted in great loss of life, and more than 100,000 persons are homeless. The King has visited the distressed districts.

General Drake, of the United States, has left *his whole fortune*, of considerabe amount, to three of his former slaves. He says: "They were my faithful slaves, and have remained with me since their freedom, nursing and caring for me in my old age, and I desire them to share my gratitude."

—Under the head of Missionary Expedition, the Indian Mirror gives an account of a Brahmin visit to Chandernagore: November 1, Saturday, the party left Howrah by the 3 P. M. train with flags, *mridanga*, trumpet, and other requisites of *kirtan*. On the open space near Laldigi, the Minister gave an address in Bengali to about three hundred persons, after which they went in a procession singing hymns to their residence. Next day there was heavy work to get through. In the morning service was held at a friend's house. At the request of the local Hari Sabha, a lecture was delivered in Bengali to more than eight hundred persons, lasting for an hour. The subject was most appropriate to the occasion,—"Chaitanya." The Hindus cheered repeatedly, warmly crying "Hari Hari bole." The Minister explained why he so loved the Prophet of Nadia, who came as *Bhakti* incarnate to deliver Bengal from dry rationalism and sensuality, and whose spirit he and all Bengal cherished in their very life-blood. Numbers of respectable ladies listened attentively from house tops seated behind *chicks*. The lecture was delivered in the midst of a public road, which had been kindly placed at the disposal of the meeting, and which was beautifully decked with flags, pictures and evergreens, and covered with a splendid canopy. The spectacle was unique and impressive. The respectable people were seated on carpet, the poorer classes standing on either side. The *kirtan* followed, in which the Hindus cordially joined the Brahmos. One of them, the foremost member perhaps, got so far excited that he prostrated himself before the procession, and rolled on the dust of the street. He went with the procession dancing joyfully. Everybody was struck. The whole affair conclusively proved the sincere regard which the more devout Hindus feel towards our leader and our cause in spite of our so-called leanings towards Christ. In the evening Divine service was conducted in the local Brahmo Somaj. On Monday morning in an adjoining garden on the banks of the river, the Minister conducted service under a shady tree. Then the party cooked their own meals and had a delicious repast at midday. Immediately the party left Chandernagore in boats and crossed over to Jagardal. There they went in a procession through the streets singing the name of the Lord, and at last reached a place where carpets had been laid and a table was provided for a short address. The Minister spoke for half an hour. Here a group, and there a group, above, behind the windows of the neighbouring houses, a good number of ladies heard the address very attentively. The *sankirtan* was resumed, and the party returned to their boats, and as they glided on the bosom of the river, the flags were seen flying with the words "Satya meva jayate" and "Come all nations unto the True God," and in solemn and sweet chorus the name of the All-Merciful ascended to the skies. By the evening train the party left for Mokameh.

Thursday, November 13.

—Major S. C. Clark, R. E, has left Madras to superintened the laying of the line from Peshawur to Jellalabad.

—Professor M. M. Kunte has been giving a Lecture on Ceylon, in the Town Hall, Poona.

—Without counting in Sabbath, there are 74 holidays in Bombay; thus, general holidays 4, holidays for Christians 11, for Hindus 11, for Mahomedans (Sunis) 13, for Shia Mahomedans 13, for Parsis 11 and for Kadmis 11 days.

—It is said that Lieutenant Drummond committed suicide because he was ordered to join the Depôt in England against his will.

—A Calcutta paper:—About 30,000 deaths are estimated to have taken place in the Aligarh district during the month of September, 1879, from the epidemic fever which has broken out in the N. W. Provinces. The fever is said to be so severe that the living are unable to perform the funeral rites of the dead, but either push them into the canals or leave them to be eaten by the birds and beasts of prey. The natives appear to have been the principal sufferers and there is scarcely a man, woman, or child who has not had fever more or less severely. The Europeans and East Indians at Aligarh have not suffered so much as their unfortunate friends at Ghaziabad and Delhi, where scarcely a single person has escaped the fever. The epidemic seems to have attained its greatest virulence in the Agra district. On the Rajputana Railway there is not a single soul from the Manager and the Traffic Superintendent down to the lowest menial, who has not suffered severely.

—The news from Ireland seems to grow worse. As time passes signs of Fenian organization become more obvious. Secret conspiracy supplements open agitation; and it is not pleasant to see it plainly stated without any contradiction that Enfield rifles are being imported into Ireland and openly sold.

—Messes. Maclaren and Son, Edinburgh, will shortly publish 'Sabbth Mornings with the Bombay Mission,' by the Rev. R. Stothert, Free Church Missionary in Bombay; and 'Fifty Years of Foreign Missions; or, the Foreign Missions of the Free Church of Scotland in their Year of Jubilee, 1879-80,' with map and illustrations.

—*Lucknow Witness*: "The Chaplain of Jubbulpore and some others like-minded are exerting themselves, by printing and circulating tracts, to show that Methodist Bishops have no right to the name. They might as well save their strength, and time, and money for something of more importance. It is of the very least consequence to the Methodists of India whether the credentials of their Bishops are satisfactory to Churchmen. If any body shall print a tract to show that the Methodists are not doing their best to help save the lost, spread Scriptural holiness over this land, and

in every way lead the people among whom they are to better lives, we will give it attention."

—Madame Pfeeffer offers to give £ 1000 towards a "national theatre,"

Friday, November 14.

—*Bombay Gazette:* "Not the least satisfactory inference to be drawn from the success of our troops at Kabul in capturing parties of the late Amir's mutinous soldiery is, that we may conclude that the regiments which were defeated at Charasia, have mostly scattered and dispersed. The coming winter promises to be a severe one, and we may hope that the tendency of the men to return to their homes will go on increasing, as they can find little satisfaction in sticking together in inclement weather, with no pay and the chance of being at any time pounced upon by our cavalry. The great danger lies in Russian intrigue; for should emissaries from Tashkend appear at this juncture in the countries beyond the Bamian, they would almost certainly succeed in inducing the malcontents to collect and prepare to molest our position in the spring, while should any of General Kaufmann's officers or troops join them there would be no end to the trouble which they might raise up."

—Same: "It is certainly not encouraging to read in the Metropolitan police intelligence that out of forty-eight prisoners charged at the Marylebone Police Court a few days before the mail left, no less than twenty-one were women, most of whom had sustained injuries through tumbling about the streets while in a state of helpless intoxication. We don't believe that drunkenness is so habitual as it used te be. Taking the whole of the population of England we are inclined to think there has been a decided improvement as regards the drinking habits of late. To get drunk is no longer considered a gentlemanly virtue, and in no decent society is intoxication tolerated. That this degrading vice, however, has been rather on the increase among women of the lower class must be admitted. Still, we should be sorry to think that because the number of women of this class convicted of drunkenness is on the increase that female intemperance generally is on the increase. If it is, the circumstance is a very melancholy one; for the prospect of a nation of drunken mothers and daughters may well give rise to the gravest apprehensions. So that we will lay the "flattering unction" to our souls that the increased number of convictions of female inebriates in the London Police Courts is to be attributed to the continual increase in population or to more strict police surveillance."

—From a notice of the Diwali (celebrated this week) in the same: Similar in some respects to the Chinese "Feast of Lanterns," or the "Feast of Lamps" among the Turks, the Deewalee is celebrated for five days, about the new moon of the Hindu month of Kartick, in honour of the goddess Kali or Bhowani, who was in former times propitiated by hnman sacrifices, and of Vishnu's victory over the demon Taraki. It seems to be more recently consecrated to Lakshmi, or the goddess of wealth, and begins on the 13th day of Ashwin Vad termed Dhantryodashi (from *dhan*, wealth,) when native merchants count their stores and perform "worship" to their wealth. The chief features of the festival, some of which are continued for five days, are these. The houses are cleaned, whitewashed, repainted, and illuminnted. At the dawn of day and in the afternoon, the females of each house clean the ground in front of their doorway, sprinkle it over with fresh water, and take a pleasure in displying their skill in making curious devices with powders of different colours within the space enclosed by a square in front of the doorway. Strings of flowers are hung across the door posts. Eggs are broken on the thresholds, and lights are placed at each end in tumblers or earthen saucers. Gambling is carried on among the lower classes of Hindus, and is said to form one of the chief recreations of the feast.

—Yesterday at 2 a. m. a Calasi who had received a stab, fell dead in the street.

—Deaths last week, 418.

—The Dhond and Munmar Railway is now opened through.

—*Times of India*; Naga hills: When the guard under Mr. Damant arrived at the village of Jotlsoma on the way to Konoma, the "dobascha" (interpreter) of Jotsoma fell at Mr. Damant's feet and implored him not to go on to Konoma that day as the Konoma men meant mischief. This he repeated several times, but Mr. Damant would not believe him. On arriving at the brow of the hill, 90 men were left behind under a Goorkha jemadar of the 43rd, and Mr. Damant with 20 men went up to the gates of the village. They were closed. On the demand to open them a volley was fired; which killed several men. Mr. Damant endeavoured then to get his men under cover, but in in doing so was shot through the head. The remaining men retreated on the party at the the foot of the hill, but no sooner had they got down than they were surrounded on all sides by Nagas.

—Press Commissioner: The Bala Hissar is being rapidly dismantled. The destruction of gunpowder is being commenced, sufficient being kept to meet all requirements.

On the 8th, General Baker with a force surrounded Indiki, a village in the Chardeh Valley. Between 40 and 50 soldiers were made prisoners, and information was received of the whereabouts of some sixty more. Aquantity of arms was found there. A heavy fine of grain was inflicted on the village.

General Macpherson has reconnoitred to the entrance of the Lughman Valley. He found supplies and forage abundant.

From Kuram reports have been received that the Chakmanies have submitted to our terms.

Selections.

THE TRUE CHRIST:

BY REV. M. L. BANERJEA, B. D.

1—Pantheism *destroys the personality of God.* It says, there can be no God distinct from the Universe of being. God is not a personal, self-existent being, but all that we see is God."

It has the beautiful thought of the Omnipresence of God, but it is so mixed with error that it is virtually destroyed. To be sure we Christians believe that God is everywhere, but because He is everywhere therefore it does not follow that the places and things in which God is, or through which he manifests himself are gods. To be in one thing is very different from being the thing itself; *e. g.* I put a light in a dark room, the room is filled with light, but is the room itself light?

The sun with its bright effulgent rays fills the bright expanse above us, shines upon every tree and shrub around us. Are the trees and shrubs upon which the sun shines, suns? Can it be so? And yet according to pantheism it must be so. All existences in God and God in all existences absolutely destroys the personality of God. According to it God is not a free, independent, self-existent being, but only a 'never ending self-extension which never realizes itself so fully as in the human consciousness.' Emerson positively denies the personality of God and calls it the "theologic cramp." The soul of man is, in his estimation, the all important thing.

And he regrets, somewhat in the same way in which Keshab Chander Sen does, about the soul not being preached. 'First soul, second soul,' evermore. Soul is according to him, the truth which is to regenerate the world.

Whatever he may mean by "first and second soul,' it is evident that he established a sort of man worship. And Indian pantheism in destroying the personality of God does no better. And Keshab Chander Sen in giving his countrymen this form of worship virtually gives man worship. Apparently it may differ from the way in which Emerson introduced it, but essentially it must be the same. For, if there is no personal God whom we can make the object of worship, and worship we must, then what nobler object than man is there in the vast creation? Does Keshab Chander Sen wish to be worshipped by his followers!

2 In the second place pantheism in destroying the personality of God, makes *creation an inevitable necessity.* Hegel says:—"God did not create the world, but he is eternally creating it." Creation, therefore amounts to nothing more than "God passing into activity, but neither suspended nor exhausted in the act." Is this not essentially the doctrine of Hindooism?

The French philosopher said long ago that "the distinguishing characteristic of the Deity, being an absolute creative force, which cannot but pass into activity, it follows, not that creation is possible, but that it is necessary."

This, though western, beautifully fulfils the Indian Scriptures and must be quite congenial to Keshab Chander Sen's mind.

But what will we do with the Bible testimony of creation?

I. "In the beginning God created the heavens and the earth." In the beginning cannot and does not mean eternally.

This idea of eternal creation is not only opposed to the Bible but to science also.

2. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God."

These conflict with pantheism; which shall we have, pantheism or Revelation? God help us to choose aright. My friends, you have a perfect right to choose whichever you please; but remember that your right of choice will never justify the thing you may choose. And though I have no right to interfere with your choice, yet I feel called upon, for the sake of the love I have for your souls, to warn you of danger ahead, and to beseech you by the mercies of God and by all that is near and dear to you, that you may ask God to help you choose aright.

Is not God your loving heavenly Father, and is he not interested in your welfare and happiness? And will he not willingly help you? He is infallible and never errs. Man is fallible and always errs. Will you, can you, trust man more than Him! Will you trust your own judgment which is weak and always errs: and your reason which is so defective, and not the word of God! Pause and think.

3. In the third place pantheism destroys *morality and human responsibility.* "Evil and good are God's right and left" is the teaching of some of the advocates of pantheism. The gods and goddesses of the Hindoo pantheon are represented as enjoying good and evil alike.

Bailey in his Festus says:—

"The soul is but an organ, and it hath
No power of good and evil in itself,
More than the eye hath power of light or dark.
God fitted it for good; and evil is good in another way we are not skilled in."

Does the Indian pantheist in any respect differ from this? Have we not heard, time and again, the Brahmin declare with the air of an autocrat, "I am not responsible for anything that happens through me. If with my hands I commit murder, it is not I who commit it, but God who gave me the hands and the desire. I am part of God." And well may he say so, for to the pantheist the whole phenomena of the Universe is one chain of necessary development, and men's actions are the inevitable pulsations of the one great source of being. Under these circumstances there can be no free agency or human responsibility. Nor can moral evil have an existence. I am a "part of the infinitely extended one." My actions the "inevitable pulsations of one great source of being" and therefore I am neither free nor responsible. And if "good and evil are God's right hand

and left" then it matters not whether I choose good or evil. A notorious drunkard and a murderer is as good as the most righteous man.

This thought is clearly brought out by the author of the "Representative Men."

"The divine effort is never relaxed; the carrion in the sun wil convert itself to grass and flowers; and man, though in brothels or jails or on gibbets is on his way to all that is good and true."

This accords well with the generous spirit of the "Indian Scriptures," but it and the true scriptures are as far apart as the poles. And there is as much difference between good and evil as there is between light and darkness.

4. In the fourth place pantheism *contradicts the facts of our own consciousness.*

The pantheist may say what he will, man in his heart of hearts believes (he may not openly confess it) that he is an individual being—a distinct personality and not an emanation from or an extension of God. Every man feels in his own consciousness that he is a personal existence and not a mere phenomenon.

He has a will of his own, and when he does a thing he feels conscious that he, as an independent and free being, has done it.

5. In the fifth place pantheism *makes God a doer of evil works.*

If man is an emanation from the Deity and if all his actions are the inevitable pulsations of one great source of being, then it is evident that it is not man but God, who does evil.

This being the case, we have God, as a liar, a thief, a murderer, a fornicator and doer of all evil works. Was Christ this? If he was, India does not want him. India has enough of that sort.

The Indian pantheon to-day, is filled with such gods. India wants to get rid of them and not multiply their number.

(*To be Continued.*)

TELEGRAPHIC NEWS.

London November 6th: Advices from Saint Petersburg state that the main body of the Russian expedition against the Tekke Turcomas has returned to Tchikislar.—Trade throughout Great Britain is reviving generally. The traffic on the different lines of railway is improving, and stocks are buoyant.

7th: It is rumoured that the English Ministry is about to negotiate for a settlement of the relations between Great Britian and Russia in Central Asia.—The P. and O. S. N. Company's steamer Kaiser-i-Hind, outward bound to Bombay, is aground in Lake Timsah, and her position is considered serious.

Berlin, 7th: Prince Bismarck is suffering from a severe attack of rheumatism. The rumous lately current that he was seriously ill are exaggerated.

London, 8th: Rumours are current, which, however, require confirmation, that a dissolution of Parliament is imminent.—The Cleveland iron masters have advanced the wages of their furnace men ten per cent.—The Board of Trade returns of exports for the past month amount to £17,625,000, showing an increase of £437,500 as compared with the same period last year.—Latest advices from Cape Town state that Sir Garnet Wolseley will resume hostilities against Secocoeni if he refuses to submit to British terms.—Baker Pacha will be appointed, to a high post in Armenia.

10th: Lord Derby has resigned his membership of the Carlton Club. Latest advices from the West Coast of South America state that the Chilians have captured the town of Pisagua, situated in the south of Peru. The Limited Liabillity Companies of Oldham have resolved to discontinue the short-time movement owing to the want of co-operation on the part of private mill-owners.

St Petersburg, 10th: Prince Dolgoronkoff, Commander of the Russian force at Dengil Tepe, has been recalled by the Russian Government.

London 11th: At the annual banquet given by the Lord Mayor at Guildhall, Lord Beaconsfield made a speech, in which he said that he believed the present revival of trade to be real, because it was universal. With reference to the unsettled state of Ireland, he said the Government was anxiously watching affairs there, and added that the Irish had never appealed to England in vain had they a grievance which required redress. His Lordship described the late operations in Afghsnistan as a series of brilliant successes. Our frontier, he said, had been secured, the supremacy of our arms maintained, and British influence in Central Asia had been established. The massacre of the British Embassy at Cabul was a dark calamity, which was unavoidable, because it was due to treachery. His Lordship then defended in the warmest manner the Viceroy of India, whom he eulogised for his great sagacity, resources, and governing capacities. With reference to European politics, his Lordship said he believed that the peace of Europe would be maintained for a long period, because all the great Powers recognised the necessity of it. It was, however, he said, essential that England should maintain her position in the Councils of Europe, otherwise he regarded war as probable. His Lordship made no allusion in his speech either to Turkish affairs, the rumoured dissolution of Parliament, or to our future policy in Afghanistan.

St. Petersburg, 11th: Count Schouvaloff (Russian Ambassador at the Court of St. James), who was recalled from London last week, has tendered his resignation, which His Imperial Majesty the Czar has accepted. Prince Lobanoff, Russian Ambassador to the Porte, has been appointed to replace Count Schouvaloff in London. The Russian Press has been forbidden by the Government to discuss the Austro-German and French relations towards Russia. Any attacks, however, which the Press may choose to make on England or Turkey are not forbidden. The *Golos* announces that the Russian Garrisons in Bokhara are to be reinforced.

12 th: The Russian Press interpret the speech made by Lord Beaconsfield at the Lord Mayor's banquet in a pacific sense in view of the forth coming elections in Great Britain.

London 13th: The British Mediterranean Squadron has received orders to proceed eastwards on the 16th instant. The Vienna *Tagblatt* states that the Balkhan principalities have entered into an alliance against foreign intervention. On and after the 1st of February all mails for the East will be sent via Paris and Modane.

PASSENGERS SAILED.

Per P. and O. Str. *Surat*, 10:

For Southampton.—Colonel Bruce, Mrs Mackinnon and infant, Mrs W A Baker, Mr M Logan, Col E O Leggatt, Mr Jamsetjee C Kanga, Mr John Dyer, Mr C. W. Brett, and Mr J B Leventhorpe.

For Brindisi.—Major H G Becher, Capt Hosack and Mr F C Constable.

For Venice.—Mrs F W Nicolay, Major O Barnes, and Mr F W R Fryer.

For Suez.—Mr Blondel and Capt Jackson.

For Aden.—Major Hopkins and Mr Wm Wright.

PASSENGERS ARRIVED.

Per P. and O. Str. *Bangalore*, 12:

From Venice.—Hon Mr and Mrs F B Pearson, Mr and Mrs W Duncan, Mr and Mrs Leck, Mrs Fox and child, Rev E Salvi, Miss Domenici, Miss Grassi, Miss L Barbero, Miss Martinengo, Mr and Mrs Allen, Mr and Mrs Diefenbach, Mr. and Mrs Palmer, Messrs K B Stuart, A Cohn, Drysdale, J Westlake, R Hornby, Leibultz, Koosen, McMillar, R Williamson, and O Lash.

From Brindisi.—Mrs and Miss Hatch, Capt H Peet, Mr and Mrs Edwards and infant, Sir R and Lady Garth, Miss Garth, Mr and Mrs Morris, Miss Morris Miss Guthrie, Mrs A Wilson, Dr A Lethbridge, Miss Swaine, Mr and Mrs Ferguson and infant, Miss F Tritton, Hon F McDonell, Messrs J Gibbon, Copel ton, J Karpeles, Raye, J Keaderwick, H Maxwell, J Steven, C E Kane, O Greig, Gomes, A Thoms, W Fuchs, J W White, J Lethbridge, G J Spankie, and H F rtey.

From Suez.—Hon Mr and Mrs GC Paul and two children, Mr Valetta, and Dr T M Stephenson.

Domestic Occurrences.

BIRTH.

KESKAR—Nov. 9th at Malligaum, the wife of Mr. Prabhakar B. Keskar, of the American Medical Mission Sholapar, of a daughter.

MARRIAGES.

TAYLOR—MAIN—November 8th, at St. Andrew's Church Bombay, by the Rev. D. Macpherson, Archibald McMillan Taylor to Agnes, fourth daughter of Robert Main, Birkenhead.

LITTLEDALE—TURKHUD—Nov. 11th, at Bombay, by Registrar, Baro'd Littled ale, Esq. B A. Vice-Principal, Baroda High School to Ana, daughter of Dr. Atmaram Pandurung Turkhud, Sheriff of Bombay.

TUCKER—HARRINGTON—November 11th, at St, Andrew's Church, by the Rev. D. Macpherson, Anthony Robert Tucker, to Mary Ann Agnes, eldest daughter of Mr. J. Harrington.

Subscriptions received from 8th to 15th November 1879.

J. Elphinstone, 28th June 1880, Rs. 7-10; *Mechanics Institution, 31st March 1880, Rs. 6;* Miss Swain M. D., 8th Nov. 1880, Rs. 7-10; W. Kobke, 1st Sept. 1879, Rs. 6; B. J. Powell, 31st Dec. 1879, Rs. 7-10; Genl. Jas. Devine, 6th Oct. 1880, Rs. 7-10; Dr. J. R. Theobalds, 31st July 1880, Rs. 7-10; Dr. Jas. Shepherd, 26th January 1880, Rs. 7-10; Native Christian Association, 30th Sept. 1879, Rs. 3; A. R. Gordon, 11th April 1880, Rs. 6; Rev. Dr. Robson, 7th January 1880, Rs. 18-8; J. H. Irvine, 15th Dec. 1879, Re. 1; Mrs. Macfarlane, 8th Nov. 1879, Rs. 6; Dr. C. T. Peters. 23rd April 1880, Rs. 12; E. Moultrie, 30th March 1880, Rs. 6; R. W. Waller, 1st May 1880, Rs. 6; J. Tomlinson, 3rd January 1880, Re. 1; R. H. Nutty, 31st October 1879 Re. 1; Ramjee Gungajee Bhore, 18th January 1880, Rs. 7-5-2; A. H. Baynes, 29th Feb. 1880, Rs. 9-4. B. Brock, 30th June 1880 Rs. 6.

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